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Mr. *BRADBURY*'s
CONFESSION
OF
FAITH.
WITH
Mr. *SHOWER*'s
EXHORTATION
TO
MINISTER *and* PEOPLE.

MR. BRADBURY'S
CONFESSIO

F A I T H
WITH



MR. S. H. B. S.
EXHIBIT

OF

THE BRITISH MUSEUM

A
CONFESSION
OF
FAITH,
AT THE
Publick Ordination
OF
Thomas Bradbury.

LONDON, *July* the Tenth, 1707.

WITH AN
EXHORTATION
TO
MINISTER *and* PEOPLE.
BY
Mr. John Shower.

LONDON,
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A
CONFESSION
OF
FAITH

AT THE
Publick Ordination
OF
Thomas Bradbury

London, 1652



EXHIBITION

MINISTER AND PASTOR

Mr. John Stoughton

Printed by J. Stoughton
at the Old Church in
St. Dunstons Church-yard

A
CONFESSION
OF
FAITH,

DELIVERED

The Tenth Day of July,
1707.

FORASMUCH as *upon these* Luke 2. 2.
Occasions many have taken
 in Hand, to set forth in Or-
 der a Declaration of those Things,
 which are most surely believ'd a-
 mongst us ; *I Desire* to make the
 B same

- Tim. vi. 2 same good Profession before many
 Eph. iv. 7. - Witnesſes; *and*, according to the
 1 Pet. iii. 15. Measure of the Gift of Chriſt, give
 a Reason of the Hope that is in
 me with Meekneſs and Fear :
 Acts xiii. 2, *And eſpecially at this Time*, when
 3. by Faſting, and Prayer, and Lay-
 ing on of Hands, I am to be ſe-
 parated for the Work, where-
 unto the Lord hath called me ;
 Ephes. iii. 8. *Tho' I be leſs than the leaſt of all*
 Saints, *and not Worthy* of this Grace,
 to preach the unſearchable Riches
 of CHRIST.
 1 Tim. i. 11, But as the Glorious Goſpel of
 12. the Bleſſed GOD is committed to
 my Truſt, and JESUS CHRIST
 our Lord has enabled me, putting
 me into the Miniſtry, *I here De-*
 1 Tim. vi. 3. *clare* my Conſent to whoſom
 Words, and the Doctrine which is
 according to Godlineſs ; ſpeaking,
 1 Cor. ii. 13. not as Man's Wiſdom teaches, but
 as the Holy Ghoſt doth, comparing
 Spiritual Things with Spiritual.
 Not Doting about Queſtions, and
 1 Tim. vi. 4, Strife of Words, whereof come per-
 5. verſe Diſputings of Men of corrupt
 Minds, and deſtitute of the Truth.
 Tit. ii. 3. *It ſhall be my Endeavour* to chooſe
 found

OF FAITH.

3

found Speech that cannot be con- 2 Tim. iii. 14
demned; continuing in the Things 15
that I have learned, and been assured of, knowing of whom I have learned them, even from the Holy Scriptures, which are able to make us All wise to Salvation, thro' Faith which is in Christ Jesus; and, more particularly, to make the Man of God perfect, thoroughly furnished to every good Work.

*I therefore Declare my Belief; That the Books of the Old and New Testament which are commonly received amongst us, came not by the Will of 1 Pet. i. 21
Man, but the Holy Men of God spake as they were Moved by the Holy Ghost; and, as they were given by Inspiration of God, they are 1 Tim. iii. 16
most Profitable for Doctrine, for Reproof, for Correction, and Instruction in Righteousness.*

*This, thro' Grace, I will always adhere to, as the Great Rule of my Faith and Ministry, studying to shew 2 Tim. iii. 17
my self approved unto God, rightly dividing the Word of Truth: That, as I have believed, so I may 2 Cor. iv. 13
B 2 speak;*

A Confession

Tim. iv. 6. speak; putting the Brethren in Mind of these things, as becomes a Minister of *Jesus Christ*, nourished up in the Words of Faith and good Doctrine, as far as I have attained; Giving no heed to Jewish Fables, and the Commandments of Men who turn from the Truth, but always speaking the Things that become sound Doctrine. *I could, I dare, build upon no Foundation*, but that of the Apostles and Prophets, *Jesus Christ* himself being the Chief Corner-Stone.

Isa. viii. 20. To this Law and Testimony *I profess to bring every Opinion*; and, if they speak not according to this Word, to reject them, as having no Light in them: *This I promise (in a Dependance upon Him, who has the Residue of the Spirit)* to give heed to, as the only sure Word of Prophecy. Not receiving the Witness of Men, or making my Faith stand in their Wisdom; because the Witness of *G o d* is greater, which He has given of his Son. 'Tis the Faith once deliver'd to the Saints, that I would earnestly contend for, not

Mal. ii. 15.
1 Pet. i. 19.
1 Joh. v. 9.
1 Cor. ii. 5.

Rule 4.
2 Cor. ii. 17.

cor-

of FAITH.

5

corrupting the Word of GOD, or handling it deceitfully, but as of 2 Cor. iv. 2. Sincerity, would speak in the Sight of GOD.

I Apply to these Scriptures as the best Discovery GOD has made of Himself in this Life. For, tho' the Rom. i. 20. Invisible things of Him from the Creation of the World are clearly seen, being understood by the things that are made, even his Eternal Power and Godhead; yet Eye has 1 Cor. ii. 9, 10. not seen, nor Ear heard, neither could have enter'd into the Heart of Man, what He is, and has prepar'd for them that love him; had he not reveal'd them to us by his Spirit,. Indeed, no Man has seen Joh. i. 18. God at any time, but he that lies in the Bosom of the Father, has declar'd him, and sent his Angel Rev. xxii. 16. to testify these Things in the Churches.

I here learn what God is, and what he doth.

A Confession

In considering what he is, we have an account of his Nature, and his glorious Perfection.

The Revelation that he has given us of his Nature, includes both his Eternal Unity, and a Trinity of Persons.

I believe then, in the First Place,
 Deut. vi. 4. that the Lord our God is ONE Lord; there is none besides him,
 1 Thes. i. 9. the living and true God; the blessed and only Potentate, who alone
 1 Tim. vi. 15, 16. has Immortality, dwelling in the Light which no Man can approach
 1 Cor. viii. 4. unto. We know that an Idol is nothing in the World, and there is no other God but one. *And yet,*

I believe, there are THREE that bear record in Heaven, the Father, the Word, and the Holy Ghost, and that these three are one. The
 1 Joh. v. 7. *Son is the King, the Lord of Hosts; and the whole Earth is full of his Glory; for these things said Esaias,*
 Isa. vi. 3. *when he saw his Glory, and spake of him. His Name is called Wonderful,*
 Joh. xii. 41.
 Isa. ix. 6.

derful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. *And the Spirit,* who in Creation moved upon the Face of the Waters, searcheth all things, yea, even the deep things of God. *So that they who are charged* with lying to the Holy Ghost, did not lie unto Men but unto God.

This Sacred Three we own in our Profession, being baptiz'd into the Name of the Father, and of the Son, and of the Holy Ghost, upon this One God we depend for the Grace of our Lord Jesus Christ, the Love of the Father, and the Communion of the Spirit: *From Him we have the Great Salvation,* being Elect according to the foreknowledge of God the Father, thro' Sanctification of the Spirit, unto Obedience, and sprinkling of the Blood of Jesus Christ.

This I would avow as a Truth, and humbly adore as a mystery; for tho' the Natural Man receiveth not the Things of the Spirit of God, because they are Foolishness to him, and the World by Wisdom

1 Joh. v. 20. knows not God, Yet we know that the Son of God is come, and he has given us an Understanding, that we may know him that is True, and we are in Him, that is True, even in his Son Jesus Christ, this is the True God and Eternal Life.

I Believe that this One God, Father, Son, and Holy Ghost is a
 Joh. iv. 24. SPIRIT, not like unto Gold, or
 Acts xvii. 29. Silver, or Stone graven by Art
 1 Tim. i. 17. and Man's Device; But the King
 Psal. xc. 2. Eternal, Immortal, Invisible; from
 Everlasting to Everlasting; without
 Jam. i. 17. Beginning of Days, or End
 of Years, the Father of Lights, in
 Jer. xxiii. 24. whom there is no Variableness nor
 Psal. cxxxix. Shadow of turning. He fills Hea-
 7. ven and Earth, so that none can
 1 Kin. viii. flee from his Presence, for the Hea-
 27. ven of Heavens cannot contain
 Him.

1 Joh. iv. 16. *I Believe also that this God is*
 LOVE, Merciful and Gracious,
 Exod. xxxiv. Long-suffering, and Abundant
 6, 7. in Goodness and Truth, keep-
 ing Mercy for Thousands, for-
 giving Iniquity, Transgression and
 Sin,

of FAITH.

9

Sin, and a Rewarder of them that diligently seek him: But of purer Eyes than to behold Evil, and look on Iniquity. He will take Vengeance on his Adversaries, and not at all acquit the Wicked. He has Life in himself, and is not worshipped with Men's Hands, as tho' he needed any thing. His Wisdom and Knowledge are unsearchable, and his Ways past finding out. Thus the Scripture tells what GOD is, and I there also read what He doth for the Manifesting forth of his Glory.

His Works are Twofold:

First, *His Making of a World;*
And,

Secondly, *His Rule over it.*

I Believe that He CREATED all Things, and for his Pleasure they are and were created. They are of Him, and thro' Him, and to Him. By Faith we understand that the Worlds were framed by the Word of God; and all Things created that are in Heaven and that

that are on Earth, visible and invisible, whether they be Thrones, or Dominions, or Powers, all Things were created by Him and for Him. By his Spirit he garnished the Heavens, *and filled them*
 Job xxvi. 13. *with Angels*, the Morning Stars,
 xxxviii. 7. the Sons of God. He made Man
 Gen. i. 27. after His own Image, breathed into his Nostrils the Breath of Life,
 ii. 7. gave him a Soul which none can
 Matt. x 28. kill, *But* when the Dust returns
 Eccl. xii. 7. to the Earth as it was, this Spirit goes up to God that gave it.
 Eph. iv. 24. He created him in Righteousness
 Psal. viii. 6. and true Holiness, and gave him Dominion over the Works of his Hands, having put all Things under his Feet.

His Government reaches over the whole Creation. I Believe, that he
 Heb. i. 3. *UPHOLDS* all Things by the
 Dan. iv. 35. Word of his Power, and does according to his Will in the Army of Heaven, and among the Inhabitants of the Earth, so that none
 Acts xv. 18. can stay his Hand. Known unto God are all his Works from the Beginning; he does them according

OF FAITH.

II

According to the Counsel of his own Eph. i. 11.
 Will, which shall stand, and the Psal. xxxiii.
 Thoughts of his Heart to all Ge- II.
 nerations. *I believe that his Provi-*
dence extends to all Creatures and
their Actions. His Eyes run to and 2 Chron. xvi.
 fro thro'out the Earth, beholding Prov. xv. 3.
 the Evil and the Good. *He ob-*
erves the minutest Parts of the Crea-
tion, there's not a Sparrow that
 can fall to the Earth without our Matt. x. 29,
 Father, and the very Hairs of our 30.
 Head are all numbred. There is Acts ii. 23.
 a determinate Counsel and Fore-
 knowledge of God to *Over-rule the*
Corruptions of Men; Suffering ma- Acts xiv. 16.
 ny of the Nations to walk after
 their own Ways, and giving o- Rom. i. 29,
 thers over to a Reprobate Mind, a
 Spirit of Slumber, Eyes that they xi. 8.
 should not see, and Ears that they
 should not hear.

But I find in these Lively Ora- Acts vii. 38.
cles, That he has shown a peculiar
Concern about the Redemption of
Mankind,

I Believe, that God made a Co-
venant with our first Parents, as
the

the Common Root of all their Posterity, and gave 'em a righteous Law with this Establishment, that, he that does these Things shall live by them, and in the Day that he offended, he should surely dye. But this have I found, that tho' God made Man upright, they sought out many Inventions; and by that one Man's Disobedience many were made Sinners; so that now all Flesh have sinned, and come short of the Glory of God. For by one Man Sin enter'd into the World, and Death by Sin, and Death has pass'd upon all Men. And as thro' the Offence of one many are dead, so the Judgment came upon all to Condemnation.

I Believe, that our Natures are not only guilty, but impure. We are deceitful above all Things, and desperately wicked, in our Flesh dwells no good Thing, every Imagination of the Tho'ts of our Hearts are only evil, and that continually; the Mind and Conscience are defiled. We lie dead in Trespasses and Sins, being concluded in

in Unbelief, and thus are Children Eph. ii. 3.
 of Wrath, made subject to Vani- Rom. viii. 20
 ty, and, being under the Law, Gal. iii. 10.
 are under the Curse, that is im-
 pending over every one that con-
 tinues not in all Things, that are
 written in the Book of the Law
 to do them. Thus were we with- Rom. v. 6.
 out Strength, and Enemies in our Col. i. 21.
 Minds, But,

*I Believe that God resolved to glo-
 rify himself by redeeming some of the
 lost Race.*

*In the Scriptures of Truth, I Dan. x. 21.
 find an Account of this Work, First,
 as it lay in a Design; and, Secondly,
 as it was accomplish'd, and bro't into
 Life.*

*The Design comprehends his choice
 of the Persons, who should be the Heirs Heb. i. 14
 of this Salvation, and his Contrivance
 of the Method to bring it about.*

*As to the former, I believe that he
 did from Eternity PREDESTINATE Eph. i. 5.
 some to the Adoption of Children
 by Jesus Christ, whose Names are Heb. xii. 23.
 written*

written in Heaven; and what he does in this World, is a making known the Riches of his Grace on those Vessels of Mercy, whom he had afore prepar'd to Glory.

This Election was free, and it will have a certain Issue.

Rom. xi. 5. *I believe that the Remnant are saved according to the Election of GRACE, not for the Works which they should afterwards do, but according to his own Purpose and Grace, before the World began.*

2 Tim. i. 9. *I believe that this Design will be Effectual to the Happiness of all those whom he has chosen, for the Foundation of God stands SURE, having this Seal, the Lord knows them that are his. This the Scripture tells me of the purpose it self.*

1 Tim. ii. 5. *I Believe the only Method of obtaining it, was by appointing one MEDIATOR between God and Man, the Man Christ Jesus; laying upon him the Iniquity of us all; Giving a certain Number to Him,*

Him, and Setting Him forth to Rom. iii. 25,
be a Propitiation thro' Faith in 26.
his Blood for the Remission of
Sins, that God might be just, and
the Justifier of him that believes
in Jesus. *Thus*, As by one Man's Rom. v. 17,
Offence Death reign'd by one, so 18.
they who receive abundance of
Grace, and of the Gift of Right-
eousness reign in Life by one Jesus
Christ: 'Tis by this Righteous-
ness that the Free Gift comes upon
all to the Justification of Life. *This*
was the Counsel of Peace between Zech. vi. 13.
them both, that all the Father had
given Him should come unto Him, Joh. vi. 37.
and be in no wise cast out; and by
the Blood of his Covenant He might Zech. ix. 11.
send forth his Prisoners out of the
Pit, in which there is no Water. *This*
is the method of Salvation, the Wisdom 1 Cor. ii. 7.
of G O D in a Myſtery, even the
hidden Wiſdom which G O D or-
dained before the World unto our
Glory.

*The fulfilling of this Design leads us
to the Person that undertook it, and
the Glorious Things he did to that
Purpose.*

The

The Undertaker was the Lord Jesus Christ, who is revealed in his Natures and Offices.

As to his Natures, We are told that he was God and Man.

I Believe the Divinity of our Great Redeemer, that he is over all, GOD

Rom. ix. 5. Blessed for ever. The only Begotten of the Father; establish'd in the
 Joh. i. 14. Beginning, or ever the Earth was.
 Prov. viii. 23. The Image of the Invisible GOD,
 Col. i. 15, 16. who is before all Things, and by
 Heb. i. 3. whom all Things consist. The
 Brightness of his Father's Glory,
 Joh. i. 1. and the express Image of his Per-
 Col. ii. 9. son: In the Beginning this Word
 Phil. ii. 6. was God. All the Fulness of the
 Godhead dwelt in him: He thought
 it no Robbery to be equal with God,
but receives a Divine Homage, For
 Heb. i. 6, 8. all the Angels worship him, and to
 the Son it is said Thy Throne, O
 God, is for ever and ever.

Joh. i. 14. *I Believe also, the Word was*
 made F L E S H, and dwelt a-
 Hb. x. 5. mongst us; and, as a Body had
 been

been prepar'd for him; in the Ful-
 ness of Time, God sent forth his
 Son, made of a Woman, made un-
 der the Law, to redeem them that
 were under the Law, that we
 might receive the Adoption of
 Sons. He, that is so much better
 than the Angels, as he has by In-
 heritance obtain'd a more excellent
 Name than they, was made a lit-
 tle lower than the Angels for the
 suffering of Death, making him-
 self of no Reputation, taking on
 him the Form of a Servant, that
 he might be Obedient to the Death
 of the Cross. The Children be-
 ing Partakers of Flesh and Blood,
 he likewise himself took part of
 the same. *And* as it behoved him
 in all Things to be like unto his
 Brethren, *so* he was *indeed* in all
 Points tempted as we are, only
 without Sin. This is the Myste-
 ry of Godliness, great without
 Controversy, that God was mani-
 fest in the Flesh.

Gal. iv. 4.

Heb. i. 4.

Heb. ii. 9.

Phil. ii. 7, 8.

Heb. ii. 14, 17

v. 15.

1 Tim. iii. 1.

In these two Natures did he execute his three Offices.

I believe him to be a Teacher
 come from God; of whom *Moses*
 truly said unto the Fathers,
 A PROPHET shall the Lord your
 God raise up: *and as*, in the days
 of his Flesh, he declar'd the Father,
 and made known all things that
 he had heard of him, being a-
 nointed to preach the Gospel to the
 Poor; so he is still the Word of
 Grace, who is able to build us up,
 and give us an Inheritance among
 all them that are sanctified.

I believe that he was made a
 PRIEST for ever; not after the
 Law of a carnal Commandment,
 but the Power of an endless Life;
 and that he was merciful and faith-
 ful in things pertaining to God,
 making Reconciliation for the Sins
 of the People.

I believe also, that he is the
 KING of Saints, who shall reign
 in Righteousness over the House of
 Jacob

Jacob for ever; a Leader and Commander of the People, of whose Kingdom there shall be no End. *In all these Capacities, he is Head of the Church, and the Saviour of the Body, appointed to be the Heir of all Things; but more especially Lord over them, who are given to him. He came thus anointed with the Holy Ghost, and with Power, as it was written of him in the Volume of the Book.*

Isa. xxxii. 1.

Isa. lv. 4.

Luk. ix. 33.

Eph. v. 23.

Heb. i. 2.

Joh. xvii. 6.

Act. x. 38.

Heb. x. 7.

The design that he fulfill'd was, the saving his People from their Sins. This he promotes two ways, by what he did for us, and what he gives to us.

Matt. i. 21.

The Great and Kind Things that he has done for us, may be consider'd in both the Worlds where they were acted.

In this World, he obey'd the Commands of the Law, and suffer'd the Punishment.

As to his Obedience, I believe, that
 Col. ii. 3. all the Treasures of Wisdom and
 Knowledge being hid in him, he
 Act. x. 38. went about DOING GOOD; holy;
 Heb. vii. 26. harmless, undefiled, and separate
 1 Pet. i. 19. from Sinners; as the Lamb of God
 without blemish, and without spot;
 Psal. xl. 8. delighting to do the Will of him
 Joh. vi. 38. that sent him, by the which Will
 Heb. x. 10. we are sanctified: Thus he fulfil-
 Matt. iii. 15. led all Righteousness, and finish'd
 Joh. xvii. 4. the Work that was given him
 to do.

I believe also, that he was
 Gal. iii. 13. made a CURSE for us, *suffering in*
 both the parts of his humane Nature;
 Matt. xxvi. 38. his Soul was exceeding sorrowful;
 Phil. ii. 7. his Body of no reputation. For our
 2 Cor. viii. 9. sakes he became poor; a Worm,
 Psal. xxii. 6. and no Man; a reproach of Men,
 Isa. xxxv. 2, 3. and despis'd of the People: having
 no Form or Comeliness in him, but
 rejected as a Man of Sorrows, and
 acquainted with Grief, *all his life-*
 time; *and at last*, by wicked Hands
 crucified and slain; enduring the
 Cross, despising the Shame, hum-
 bling himself to the Obedience of
 that

Act. ii. 23.
 Heb. xii. 3.
 Phil. ii. 8.

that Death; and by this one Offering, has for ever perfected them that are sanctified. Heb. x. 14.

I believe that he was the MESSIAH who should be cut off Dan. ix. 26. to finish Transgression, and make an End of Sin; to make Reconciliation for Iniquity, and bring in an Everlasting Righteousness. Our Peace is made thro' the Blood of his Cross, and by him God has reconciled all Things to himself, in whom we also have obtained an Inheritance. Col. i. 20. Eph. i. 11.

I believe there's no other Name given under Heaven, whereby Men can be saved: *And it was upon this bottom, that all the Old-Testament-Saints*, who saw his day and were glad, *had their Acceptance with God*; he being the Lamb slain from the Foundation of the World; Jesus, the same yesterday, to day, and for Ever. Act. iv. 12. Joh. viii. 56. Eph. i. 6. Rev. xiii. 8. Heb. xiii. 8.

Heb. i. 3.

Matt. xiv. 12.

Matt. xii. 40.

I believe that, when he had by himself purged away our Sins, he was BURIED, and lay part of three Days and three Nights in the belly of the Earth.

He pursues this gracious design in the other World. We read of the Manner, and the End of his going thither.

His Passage takes in two Things; a Resurrection from the Dead, and an Ascension to the Right Hand of the Father.

Act. ii. 24.

Ver. 31.

Rom. vi. 9.

1 Pet. iii. 18.

Rom. i. 4.

I believe that God RAISED him up having loosed the Pains of Death, because it was not possible he should be holden of it. He saw no Corruption, and being once raised from the dead he dies no more; Death has no more Dominion over him. He suffer'd, the Just for the unjust, that he might bring us to God; being put to death in the Flesh, but quicken'd in the Spirit. He was declared to be the Son of God with Power, by the Resurrection

rection from the Dead; *and was then* Heb. xi. 12.
obtaining an Eternal Redemption
for us, being not only deliver'd for Rom. iv. 25.
our Offences, but rais'd again for
our Justification.

I believe further, that he
ASCENDED up on high and led Eph. iv. 8.
Captivity Captive, and being re- Mar. xvi. 19.
ceived into Heaven sits on the right
Hand of God, *in two Capacities* as
the Advocate of his People, and 1 Joh. ii. 1.
Judge of the World. Act. x. 42.

I believe that when he ascend- Joh. xx. 17.
ed, *it was* to his Father and
our Father, to his God and our
God. He went not into the holy Heb. ix. 24.
Places made with Hands, but into
Heaven it self, there to appear in
the Presence of God FOR US. And, Heb. vii. 25.
he is therefore able to save unto the
uttermost all that come unto God
by him; seeing he ever lives to
make Intercession for them. *So that*
none can lay any thing to the
charge of God's Elect, seeing it is Ro. viii. 33, 34.
God that Justifieth; none can con-
demn, for it is Christ that died, or
rather is risen again; who is even

at the right Hand of God, making
Intercession for us.

I believe that he is there as Uni-
 1 Pet. iii. 22. *versal Judge; Principalities and*
 Rom. xiv. 9. *Powers being made subject to him:*
 Phil. ii. 9. *For to this End, he both died, and*
 Joh. xvii. 5. *rose, and revived, that he might*
be the LORD both of Dead and
 Act. i. 11. *Living. God has now exalted him,*
 Matt. xxiv. 30. *and given him a Name above eve-*
 Mar. viii. 38. *ry Name, and glorified him with*
 1 Theff. iv. 16. *the Glory, which he had before*
 Act. xvii. 31. *the World was. And in the same*
manner as he was taken up, shall
he come in the Clouds of Heaven,
in his own Glory, and his Father's,
and the holy Angels. When he
thus descends from Heaven with
a shout, he will Judge the World
in Righteousness, being ordain'd
to it.

This is what Christ has done for us.

I also believe that he has a wise
and gracious Method of applying
these Benefits to his People, both
in this and the other Life.

The

*The Priviledges of this World
are our Admittance to an Inter-
est in him, and our Enjoyment
of it.*

*In this Admission there is a twofold
Change, in our State, and Tem-
per.*

*The Change of State respects our
Justification and Adoption.*

I believe that whom he pre- Rom. viii. 30.
destinated, them he also calls,
and whom he has called he has al-
so JUSTIFIED freely by his Grace, Rom. iii. 24.
thro' the Redemption that is in
Christ Jesus. The blessedness of Rom. iv. 6.
this consists in God's imputing Righ-
teousness without Works; having
made him to be Sin for us, who 2 Cor. v. 21.
knew no Sin, that we may be
made the Righteousness of God in
him.

I believe that we lay hold on
this Mercy by FAITH, and that Eph. ii. 8.
is not of our selves, but the Gift
of God. To as many as thus re- Joh. i. 12, 13.
ceive

Rom. v. 1.

Ver. 9.

Isa. liii. 5.

Ver. 11, 12.

ceive him, he gives power to become the Sons of God, even to them who believe on his Name, who are born, not of Blood, nor of the Will of the Flesh, nor of the Will of Man, but of God. Being justified by Faith, we have PEACE with God thro' our Lord Jesus Christ, and are saved from Wrath thro' him. He being wounded for our Transgressions, bruised for our Iniquities, and having the Chastisement of our Peace upon him, by his Stripes we are healed. *This* was the Travel of his Soul, when he pour'd it out unto Death, that he bare our Iniquities, and made Intercession for the Transgressors.

Rom. viii. 17.

2 Tim. ii. 19.

Rom. viii. 15.

Eph. iii. 12.

I believe that God's People do also receive the ADOPTION of Sons, *and so* are Joint-Heirs with Christ, called by his Name; and, having the Spirit of Adoption, have Boldness and Access, with Confidence, by the Faith of him.

There's

There's a Change in the Disposition of those, who are Heirs of the Grace of Life. This is owing to free Love, and Almighty Power.

I believe, First, that it is the Result of meer Grace; for of his own WILL he has begotten us by the Word of Truth; and saved us with an holy Calling, not according to our Works, but his own Purpose and Grace. He works in us, both to Will and to do of his own good Pleasure.

I believe, Secondly, That in this Change the ARM of the Lord is revealed. He sends the Rod of his Strength out of Sion, and makes a People willing in the day of his Power. Tho' the freedom of Man's Will continues, so that the Wicked are said to have done what they listed, and every Man, when he is tempted, is drawn aside of his own Lust, and enticed; yet our Carnal Mind being Enmity against God, and not subject to the Law of God, no
 Man

Joh. vi. 44.

Col. i. 13.

Man can come unto Christ, except the Father draw him, *and it's* he that delivers us from the Power of Darknes, and translates us in to the Kingdom of his dear Son.

Heb. iii. 1.

1 Cor. vi. 11.

Phil. iii. 10.

I believe that all the partakers of this heavenly Calling are thus washed and sanctified in the Name of the Lord Jesus, and by the Spirit of our God : Having known the Power of his Resurrection, and being made conformable to his Death.

The After-Enjoyment of this Priviledge respects two Things; our Progress in Holiness, and a Redeemer's Government.

Isa. xxxv. 10.

2 Pet. iii. 18.

Rom. vi. 6. 8. 13

Eph. iii. 16.

2 Cor. vii. 1.

Heb. xii. 14.

I believe that the Ransomed of the Lord GROW in Grace; that the Old Man is crucified, and the Body of Sin destroy'd: Thro' the Spirit they are mortifying the Deeds of the Flesh; *and,* being strengthned with all Might in the inner Man, are perfecting Holiness in the Fear of God, without which no Man shall see

see the Lord. Not that they have yet attained, or are already perfect, *because* the Flesh lusteth against the Spirit, and the Spirit against the Flesh, and they are oftentimes bro't into Captivity to the Law of Sin and Death; yet, as they are under Grace, Sin shall not have dominion over them. For, whatsoever is born of God, overcometh the World. They are growing up into Christ in all things; being transform'd by the renewing of their Minds, they prove what is the holy, acceptable, and perfect Will of God. This is a faithful saying, and what I will Endeavour to affirm constantly, that they who have believed in God, must be careful to maintain good Works.

Phil. iii. 12.

Gal. vi. 17.

Rom. vii. 23.

Rom. vi. 14.

1 Joh. v. 4.

Eph. iv. 15.

Rom. xii. 2.

Tit. iii. 8.

I also believe, that he who has begun a good Work in them will perform it unto the day of Jesus Christ. No Man shall be able to pluck them out of his hands, for they are KEPT by the mighty Power of God thro' Faith unto Salvation. They may indeed grieve

Phil. i. 6.

Joh. x. 28.

1 Pet. i. 5.

Eph. vi. 30. grieve the good Spirit of God, and
 so have their Iniquities visited with
 Psal. lxxxix. 32. Stripes; *but* they are thus chast-
 1 Cor. xi. 32. ned of the Lord, that they may
 not be condemned with the World.
 Heb. xiii. 20, 21 He that bro't again from the dead
 the Lord Jesus, the great Shepherd
 of the Sheep, thro' the Blood of
 the Everlasting Covenant; will
 make 'em perfect in every good
 Ro. viii. 38, 39. Work; and I am perswaded, that
 nothing shall be able to separate
 them from the Love of God, which
 is in Christ Jesus our Lord.

*I believe that Christ does also go-
 vern his People, being the one*
 Jam. iv. 12. LAW-GIVER, who is able to save
 1 Cor. vii. 23. and to destroy. Having bought
 Matt. xv. 9. us with a Price, we are not to be
 the Servants of Men, or receive
 Heb. xii. 28. for Doctrines their Command-
 ments. He is to be worship'd
 with Reverence and a godly Fear,
and only in the Way that himself
has appointed. I do Detest all the
Abominations of that Man of Sin,
 2 Thess. ii. 3, 4. and Son of Perdition, who oppo-
 seth and exalteth himself above
 all that is called God; so that he
 as

as God, sitteth in the Temple of God, showing himself that he is God.

A Mediator's Rule considers us either alone, or in the Relations we bear to one another.

I believe that whatever we do Personally should be to the Glory of God ; that, being made free from Sin, we may have our Fruits unto Righteousness.

1 Cor. x. 31.

Rom. vi. 22.

I Believe, we are also directed to own this Lord in Societies, and come together into one Place for a mutual Help in our most Holy Faith; provoking one another to Love and to good Works, and being thus fitly framed together, grow unto an Holy Temple in the Lord.

1 Cor. xi. 10.

Jude xx.

Heb. x. 24.

Eph. ii. 21.

I believe that there is a Communion with all that in every Place call upon the Name of the Lord Jesus Christ, both theirs and ours; and that by one Spirit we have bin baptiz'd into one Body, whether

2 Cor. i. 2.

1 Cor. xii. 13.

ther we be *Jews* or *Gentiles*, bond or free, and have been all made to drink into that one Spirit.

Matt. xxviii. 10. *I Believe* that he will be with his People alway to the End of the World; *that* a Seed shall serve him, which must be accounted to the Lord for a generation. To the
 Psa. xxii. 30. preparing such a People for himself,
 Luk. i. 17. he has appointed a Ministry of Re-
 2 Cor. v. 18. conciliation, that *Sinners* may be-
 Rom. x. 14. lieve on him of whom they have
 Col. ii. 6. heard; and that *others*, as they have
 Eph. iv. 8, 11, 12. received Christ, may walk in him: *For* when he ascended up on high, he gave Gifts to Men, Pastors and Teachers, for the Perfecting of the Saints, for the Work of the Ministry, and for the Edifying of the Body of Christ.

Matt. xxviii. 19. *I believe* he has given us several Ordinances, that we may be BAPTIZ'D in the Name of the Father, and of the Son, and of the Holy Ghost, TAUGHT all things whatever he has commanded; admonishing one another in PSALMS and Hymns, and spiritual Songs, singing with
 Ver. 20. Grace
 Col. iii. 16.

Grace in our Hearts unto the Lord; and by Eating his BREAD, and Drinking his CUP in Remembrance of Him, shew forth our Lord's Death until he come. Thus we are to continue stedfastly in Doctrine, and Fellowship, and in Breaking of Bread, and in PRAYERS,

I Believe that in all these Parts of Worship, one is our Master, even Christ; No Man having Dominion over our Faith, or any Right to break the Liberty wherewith he has made us free, and entangle us again in the Yoke of Bondage.

There's an Application of these Benefits in the other World; something is done immediately upon our Entrance there; and a great Part of the Salvation reserved till the Time of the Restitution of all Things.

The Christian, at his Death, enters upon two Blessings, a Complete Purity, and a satisfying Enjoyment.

Heb. xii. 23. *I Believe that* the Spirits of just
 1 Joh. iii. 2. Men are made PERFECT, like un-
 to Christ himself, by seeing him as
 1 Cor. xiii. 12. he is, and knowing, as themselves
 are known.

And, as to their Felicity, I believe
 Rev. xiv. 13. *that* they are BLESSED, who die in
 2 Cor. v. 1. the Lord; *For*, when this Earthly
 House of our Tabernacle is dissolv-
 ed, we enter into an House not made
 with Hands, a Building of God,
 Eternal in the Heavens: *From that*
 1 Cor. v. 8. *moment* they are ever present with
 1 Theff. iv. 16. the Lord, not seeing him thro' a
 1 Cor. xiii. 12. Glas darkly, but Face to Face.

*The final Reserves of this Happiness
 come at the Resurrection, and the Uni-
 versal Judgement.*

I Believe the former, that there shall
 Acts xxiv. 15. be a RESURRECTION of the
 Dead both of the Just and of the
 Joh. v. 28, 29. unjust. All that are in the Graves,
 shall hear the Voice of the Son of
 Man, and shall come forth, they
 that have done well to the Resur-
 rection

rection of Life, and they that have done evil to the Resurrection of Damnation. The Righteous, who have enter'd into Peace, and rest in their Beds, shall be rais'd in Glory. *Isa. lvii. 2.*
 We look for a Saviour Christ Jesus the Lord, who shall change our vile Bodies, and fashion them like unto his Glorious Body according to the Working, whereby he is able to subdue all Things unto himself. *1 Cor. 15. 43.*
And, as for those that are alive, and *Phil. iii. 20, 21*
 remain at the Coming of the Lord, they shall be all changed in a Moment in the twinkling of an Eye. *1 Theff. iv. 13,*
And when the Dead in Christ are *1 Cor. xv. 52,*
 rais'd first, they also shall be caught up to meet the Lord in the Air, and both together be ever with the Lord. *1 Theff. iv. 16,*
17.

I Believe that Christ has Authority *Joh. v. 27.*
 to execute JUDGMENT also, because he is the Son of Man. The Angels, who sinned, are delivered into Chains of Darknes to be reserved to the Great Day. *2 Pet. ii. 4.*
Both they
and the Wicked, that know not God, *1 Theff. i. 8, 9.*
 and obey not the Gospel of his

Dear Son, shall be punish'd with Everlasting Destruction, from the presence of the Lord, and from the Glory of his Power.

Matt xxv. 46. *I Believe that* these shall go away into everlasting Punishment, but the Righteous into Life Eternal; Christ will set the Sheep on his right Hand, and confess them before the Angels, as the blessed
 Ver. 33. of his Father, who shall enter into the Kingdom prepared for them.
 Luke xii. 8. *And then* will he present them unto himself a glorious Church, not having Spot or Wrinkle, or any such thing, but that it should be holy, and without blemish.
 Mat. xxv. 34.
 Eph. v. 27.

Jude xxiv. 46. Now unto Him that is able to keep us from falling, and *Thus* to present us faultless before his Glory with exceeding Joy; to the Only wise God, our Saviour, be Glory and Majesty, Dominion and Power, both Now and Ever, A M E N.

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A N
 EXHORTATION
 T O
Minister and People.

WHEN *Joshua* was appointed the Successor of *Moses*, God commanded that he should *set him before all the Congregation*, and should *lay his hands upon him*, and *give him a Charge*. Having received a Commission and Trust from God, with the Solemnity of the Imposition of Hands, 'twas directed, that he should have an Exhortation and Charge from the *King of Kings*, who gave him his Commission. I only allude to it, considering what is expected from me, after this Solemnity of a Publick Ordination.

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I am desir'd to give a Word of Exhortation to you, my Brother; who have this day offer'd your self to God, under very awful Bonds, to serve Him in the Gospel of his Son, and in a special Relation to this People, who have chosen you their Pastor.

You know your Great Master, your stated Work, and the Value of Immortal Souls, purchased by his Blood. You know the Design and End of Ministerial Faithfulness, is to exalt the Redeemer, and promote our own and other Men's Salvation. The way to these Ends (the Apostle tells *Timothy*) is, to *Take heed to thy self, and to thy Doctrine, and continue therein: and in so doing thou shalt save thy self, and them that hear thee.*

† Tim. iv. ult.

You have this Day witnessed a good Confession before many Witnesses. Let me beseech you to take heed to your self, and to the Doctrine you have profest, and continue therein.

First, With faithful Diligence in the Work of the Gospel, to which you are separated. Endeavouring
to

to grow in Knowledge and in Grace. We are all the Servants of *Christ*, and of his Church, *for Jesus's sake*: O let us not be *slothful* in so weighty a *Business*; but *fervent in Spirit*, *serving the Lord*. We are surrounded with Calls to be diligent, from the Consideration of our Master, of our selves, and our Work; from our Friends and our Enemies. If when there was destructive Work to be done by God's Commission, 'tis said, *Cursed be he that doth the Work of the Lord negligently*: How much more, when the Salvation of Souls is to be promoted. Let us give Diligence to our Ministry, endeavouring to be more skilful, and faithful, and successful in it.

You know how often the Apostle recommends and directs *Diligence, Reading, and Exhortation, not to neglect the Gift received; but* 1 Tim. iv. 15, 16. *meditating on those things, and giving our selves wholly to them.* By much Reading, Thinking, Writing and Speaking, to grow and encrease in Gifts, and Grace, and Usefulness. And let us not grudge any Pains or Diligence, that the fulfilling of our

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Ministry requires. Negligence and Remissness in the Closet, is not like to be blest with any considerable Success in Publick Ministrations. And as on the one hand, the most hopeful Qualifications and Accomplishments, without further Care of Improvement, may, and will decline : so on the other, how encouraging is the Prospect, when a Foundation well laid is to be built upon? When 'tis not one, or two Talents, but five or ten that are to be traded with, and improved? If thro' the Goodness of *God*, you set out with a good Furniture of Natural and Acquired Parts, and meet with general Acceptance in the first Years of your Publick Preaching, what Improvement may be expected by Study and Experience, after such an hopeful Beginning, if Diligence and Humility, and serious Faithfulness to *God* and Conscience, be added? Which, therefore, I most seriously Recommend to you.

Secondly, After such a Confession of Faith, let me beseech you to keep
this

to Minister and People.

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this Mystery of Faith in a pure Conscience. This will be your best Friend, whatever Services you may be called to: This, if any thing will be your Encouragement and Support, (the Witness of a good Conscience) whatever Difficulties you may meet with; To be able to look up to Heaven, and appeal to your Great Lord, that you desire to be faithful, and *in Simplicity and godly Sincerity (not by fleshly Wisdom, but by the Grace of God) to have your Conversation in the World:* Living and Dying, this will be the matter of your Rejoycing. ^{2 Cor. i. 12.}

Thirdly, Preserve a deep sense of the New Bonds of God upon you. Think often of the Obligation you are under, by *Your Ordination Vow.* You have here profest and promis'd great things, not only as a Christian, but *as a Minister.* Now, as he is like to be an excellent Christian that is true to his Baptismal-Christian-Vow; so he is most like to be an excellent Minister, who endeavours to live under a constant Sense of *his Ministerial, Ordination-Vow.* You

You have a great Trust committed to you : You have solemnly engag'd your self to the faithful Discharge of it ; God grant to you, and to all of us, that we may be *Faithful!*

You are under stronger and stricter Bonds, *Now*, than formerly, to preach the Gospel in Season, and out of Season, and to fulfil your Ministry in every part of it. As you may speak with more Authority, and hope for more of the Divine Presence, Assistance, and Success ; So you are more obliged to go on, and mind your Work, and never to look back, whatever your Discouragements hereafter may be.

The Vows of God are upon you, as One devoted and consecrated to God, in the Service of the Gospel. Therefore,

Fourthly, Let me faithfully admonish, you to expect Difficulties. It may be, the more seriously resolved you are, the greater Trials and Conflicts of one kind and another, you may meet with, in the Course of your Ministry; For besides our own
sinful

sinful Imperfections and Passions, our Defects in Knowledge, Faith, and Love, and Humility; and the dangerous Workings of Corruption, according to the variety of *Temptations*, to which we are liable: (And we are expos'd to many, as *Ministers*, the Devil scales us on the Temple-side:) We shall have the Weaknesses, Faults and Follies of others to trouble us. And if we all need Wisdom and Patience, to keep a right Christian Spirit, as the Followers of *Christ*, in a private Capacity, to go thro' the ordinary Exercises of a Christian Course, as concern'd for our own Souls; We shall doubtless meet with many *more* Difficulties, as *Ministers*, concern'd for the Souls of *Others*. Whose Cases are various; their Capacities, their Tempers and Conditions in the World very different. Besides the Opposition we must look for, from the Devil and the World, and our own Hearts. We must not be surpriz'd, if the Passions, Prejudice, Ignorance, and Mistakes of others, call for the Exercise of much Wisdom and Patience: I mean, from
the

the People we minister to; from our Friends as well as Enemies; from the Good, as well as the Bad; and it may be from our own Brethren. He knows little of the *World*, or of the *Bible*, who doth not count upon Suffering and Discouragement, from such as are really good, as well as from others. There will, therefore, be need of Courage, and Resolution, and Patience. On all which Accounts,

Fifthly, Let me beseech you to be much in *Prayer*, for continual Supplies from the Spirit of *Christ*, without whom we can do nothing. He is the Author of our Office, in His Name we act; we must depend on His Strength, whereby we may hope, sometimes when we are weak, to find we are strong: *Strong in the Lord, and in the Power of His Might*. If Ministers be Stars in *Christ's* Right-hand, their Light is borrow'd from Him; They derive all from His Fulness, and do all by His Strength, to Him we must apply. What can we do by our
Preach-

Preaching, to open a blind Eye, to soften a hard Heart, to quicken a dead Soul, to overcome the Enmity of a Carnal Mind, to give Peace to a wounded Spirit, to comfort the Conscience of a doubting, trembling Christian; but as accompany'd with the Efficacy and Power of the Spirit of *Christ*? We are not sufficient of our selves for any of these things: But *the Weapons of our Warfare are mighty thro' God.* His Grace must assist and prosper us, and cause us to triumph. 'Tis He must have the Glory of all our Success, on Him, therefore, we must depend for Help. The best Ministers have often reason to complain themselves, of much Spiritual Deadness and Indisposition; how little then are they like to do, to awaken, quicken, encourage, and assist Others. They would soon be disheartened in their Work, if the Influences of the Divine Spirit should fail. *Having obtain'd help of God* (saith the Act. xxvi. 22. Apostle) *I continue to this Day.* That is, I had long ago fainted, and sunk, and been utterly discouraged,

raged, if I had not obtain'd help of God.

Sixthly, Approve your self a Lover of *Peace* and *Unity*; and joyn with your Brethren, who would seek Peace and promote it. As ever you expect *God's* Blessing on your Ministry, remember this Advice; and whatever Self-denial it may cost you, endeavour to follow it. I don't mean the Peace and Unity of your particular Congregation (tho' it will much concern you to take Care to preserve that) nor do I intend by it, any Churches of such or such a Name and Denomination among *Protestants*; but of the whole Body of *Protestants*, who under several Names and Forms are separated from the Church of *Rome*; on the same Common Principles of the Reformation.

I am glad to see the Concurrence of Ministers of different Denominations, in a solemn Ordination, by *Imposition of Hands*. How needful is it, that we do our utmost to unite against the
Ene-

Enemies of our Common Christian Faith? and encourage, and strengthen One Another, in our Endeavours for the Common Interest of real Christianity? Do we not all hold the Head? and shall we not own and love One Another? agreeing in so many more, and greater things, than they are, about which we differ? Do we not All of us profess, to dissent in some things, from those of *the National Establishment*, upon the like Principles of Conscience? and yet to own and honour Them as *Protestants* and *Brethren*? Let us always distinguish between those Things, about which good and wise Men may differ; and yet be good Men, who love *God*, and love one another; and those Things that are essential to Christianity.

Have not all *English Protestants* common Enemies, that would be glad to involve us in a General Ruin, and shall we contribute to it, by Discords among our selves, for want of a Spirit of Charity, Unity, and mutual Forbearance? *Common Enemies*, I say, not the
Romanists

Romanists only, but such as strike at all Reveal'd Religion, overthrow the Authority of the Holy Scriptures, and deny the Divinity of our Blessed Lord; who would run down, and ridicule the Sacred Ministry, and all the positive Institutions of the Christian Religion? Is it not also necessary to unite our whole Strength against that general Corruption of Manners, which serious Christians of all Perswasions observe, and lament?

Had we ever a louder Call to Unite for these Purposes? or ever a fairer Opportunity, than under the Advantages of the present Government? And if we now neglect it, we shall justly incur the Displeasure of God, and the reproachful Censures of all the World, and we our selves too late repent it? And our Posterity after us feel the fatal Consequences, and charge us as the faulty Cause, having had such a Prize in our Hands, without Wisdom and Faithfulness to use it.

Seventhly,

Seventhly, Because much of a Minister's Usefulness depends on his Reputation; walk *Circumspectly* and in *Wisdom* towards all. 'Tis true our Reputation is in the Hand of God, as well as our Health, but we ought to do what we can, to preserve it, by becoming *all things to all Men*, for their Edification; by avoiding whatsoever is contrary to *Decency and Order*; Whatever is unbecoming the Profession of Religion, and not of good Report for a Minister. There are several Things, that may not directly offend Conscience; which cannot be prov'd to be in themselves sinful, which yet are not *Expedient*, nor fitting for a Minister; 'Tis apparent, they will lessen his Esteem with Many, and so abate his Usefulness. There is a Graviry, Humility, and Seriousness in Conversation, becoming a Minister out of the Pulpit, if he would have his Hearers regard his Serious, Affectionate Preaching on the Lord's-Day. *Moroseness* and *Levity* are

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both

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both Extremes. We ought to beg Wisdom from God, how to converse with Men: How to use our Liberty (as to Time, and Place, and Company ;) Innocently, and Usefully, without Offence ; *That our Ministry be not blamed*, or People tempted to disregard what they hear us preach, by what they see us practice. Therefore, besides a Regard to Reputation, in order to Usefulness ; on many other Accounts, let me beg you to endeavour,

Eightly, To be an *Example to the Flock* : To walk by the Holy Rule You set before Others. To live agreeable to what you preach. To manifest in your whole Course, that You heartily Believe what you say, and do, in your Publick Ministrations. Therefore *follow after Godliness, Love, Patience, Meekness*. Let us endeavour to believe, and practice the same things, we recommend to those that hear us. The Best way for us to be *better Ministers*, more Useful, and more Successful

Successful as Ministers, is for Every One to endeavour to be a *better Christian*. If our Lives do not correspond to our Sermons, how can our Prayers ascend with Acceptance to God, or come down with a Blessing on the People. He can't expect to do much Good, who recommends from the Pulpit, those Things to Others, which he doth not believe, or relish himself: As if more concern'd *for their Souls*, than for *his own*. Nay, tho' a Minister be a sincere Christian, yet by personal Declensions and Neglects; if Corruption prevail, if Pride, Sensuality, Worldliness, disguiz'd Selfishness, &c. be not watch't against; If our own Hearts be cold, and hard, and earthly, tho' in a Degree consistent with true Grace; yet the People must suffer by our spiritual Decays: Our Preaching will favour of it, the whole of our Ministry will, some way, be influenced by the Frame of our own Spirit. As it is better, or worse, with us as *Christians*, so are We like to be

more or less useful as Ministers.
 'Twill be the People's Loss and
 Detriment, if We are not Serious.
 And We had need for their Sakes,
 as well as our own, to be faithful,
 and endeavour to walk closely
 with God.

S I R,

I might have Exhorted, and
 urg'd You to all this, by many
 Considerations. I might beg You
 to remember, Whole You are;
 Whom You Serve; To Whom
 You are related; To Whom You
 are devoted, so as to be no
 longer your own: Your Time, your
 Strength is not your own. I might
 beg you to Consider, what a Kind
 Master you serve, what a Mighty
 Lord you obey, what a Wise
 Leader you follow, in how Great
 a Name you speak and act, from
 Whom you have your Furniture,
 and Call, and may expect your
 Present Help, and Future Re-
 ward.

to Minister and People.

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I might beg you to Consider, the Weight of the Ministerial Work, as a Servant of Christ, and His Church, for Jesus-sake; and the Great Consequence of it to your own Soul, and to the Souls of Others; and to the General Interest of Christ, in City and Country, not only for the present, but the next Generation. I should mind my Self, and You, that the Eyes of many are upon us: Who Know what we Profess, and Observe what we Do; and upon You, more especially, in this Part of the City. Here is a fair Prospect of Service, but difficult Work; which will require *more Wisdom*, than is needful for an ordinary Minister in another Place. You'll soon acknowledge, 'tis not an easie Matter, to know what to say on all Occasions, to apply suitably to Younger and Elder People, to the Rich and the Poor, to Persons of different Educations, Tempers, Conditions, Prejudices, &c. To divide the Word of God aright, to Rebuke some, and Encourage
F 3 others,

Others, and to give to Every One their Portion, and so approve your self to our Lord-Jesus-Christ, as a faithful Steward.

I might mind you of *the Shortness and Uncertainty of your Life, and Time*, to excite you to be Serious and Faithful in your Work, while it is Day; And of the Death of so many Excellent Ministers, as within a few Years have been call'd away; which should stir us up to double our Diligence. I would also mind you (with my self and Brethren) of the *Certain and Strict Account*, We must Every One give of all our Talents, and Opportunities for doing and receiving Good. Such things as these, I might urge to quicken you, to be diligent and faithful. There are Others may be added of another Sort, for your *Support and Encouragement*. As Consider, how Honorable and Sweet your Employment is : How Kind and Gracious a Master you serve : How near you stand related to Him, as acting in His Name ; with a Promise of His Gracious Presence, and

to Minister and People.

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and the Expectation of a Glorious Reward, if you find Mercy to be faithful. I shall only add, that after this Dedication of your self, what God said to Gideon (*Judg. vi. 14.*) may be said to you, *Go in the Strength of this thy Might: Have not I sent thee?*

I would further speak a few Words to you, who have been *Witnesses* of this Solemnity, and to the People in particular, to whom, my Brother is now related, as *Pastor*.

First, You are hereby Acquainted with the Awful, Serious Work, that a Minister is called to engage in: You may easily discern, what Time, Diligence, and Labour, is necessary to furnish, and fit him for it, and how he must employ the Rest of his Life, if he will be Faithful to his Trust. Can you imagine, this is consistent with another Calling, Employment, and Trade? or that Any Body that will, may take this Honour to himself; but

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but such as are Qualify'd, Call'd,
and Set apart for it.

Secondly, You see the Obligation
You are under, to know them, who
by your own Consent, are *To Rule*
Heb, xiii. 17. *over you in the Lord; and to Esteem*
them highly for their Work-Sake; for
their Relation to Christ, and You.
They are primarily *His Servants*,
and yours for His Sake. You know,
the very Office of the Ministry is
now under great Contempt, and
more openly oppos'd than Ever, by
which, the Success of the Word
preached, is manifestly obstructed;
and therefore, We sometimes, as
the Great Apostle himself did, 1 Cor,
xii. 11. *Magnify our Office, and be-*
come Fools in Glorifying. We may de-
fire you, to Consider the Relation
of your Ministers to Christ, who
hath put Honour on them, as His
Servants, His Messengers, His Am-
bassadors, to bring good Tidings
of Peace; Stars in His Right-Hand,
Stewards of His House, &c. And
so upon the Account of their
Relation, and Office, and Work,
you

you are to count them worthy of double Honour, who faithfully labour in the Word and Doctrine. Rom. x. 15.

To whom is committed the Word of Reconciliation, as tho' God did beseech

2 Cor. v.

19, 20.

you by us, that you be Reconcil'd to

God. Therefore let a Man so account

1 Cor. iv. 1.

of us, as Ministers of Christ, and

Stewards of the Mysteries of God.

Thirdly, Be Thankful for this Liberty of the Gospel, which you enjoy. Rejoyce in the Faithfulness of Christ, as the Head of His Church, the Great Shepherd of the Sheep, who hath provided for a Succession of Ministers; requiring that what they have received, they should commit to faithful Men, able to teach Others; and hath promised His Presence to the End of the World.

2 Tim. ii. 2.

Math. xxvii.

ult.

Bless God, that when our Fathers are gone, and the Prophets do not live for Ever, that any Portion of their Spirit falls upon Others. Oh that there were more! Be Thankful, that there is any hopeful Prospect, after such a dark Cloud as we were once under, that He, who hath the

the Residue of the Spirit, will continue His Presence, and preserve His own Interest in the Rising Generation. Bless God, for the Liberty We Ministers have, to preach the Gospel, and also to commit it, as a Trust unto Others. You, in particular, who worship God in this Place, Be thankfull, that God hath provided One so fitted, to guide, and lead you, to be the Helper of your Faith, and Hope, and Joy.

Fourthly, From what you have heard, you may learn your Duty to your Ministers: To hear Christ speaking by them; to receive their Admonitions; to permit them to be faithful to your Souls; to strengthen their Hands; to encourage and maintain them in their Work, according to the Order of Christ; And, Remember at the same Time, that the Best Ministers are but *Men*, with the like Infirmities, Failings, and Imperfections as Others, which you must allow for. But especially, you

to Minister and People

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you ought to *Pray daily*, and *earnestly* for them; 'Tis both your Duty and Interest, because the more you pray for us, the more We are likely to profit you. The more Grace you obtain for your Ministers, by Praying for them, the greater Blessings will they be to You, and Yours.

To Conclude,

I hope God hath call'd, prepar'd, and accepted You, My Dear Brother, as a Chosen Vessel, to bear His Name, and deliver His Message, to display the Glory of Christ, and enlarge His Kingdom. I hope, He will employ you to turn many to Righteousness, to build up His Church, plead His Cause, and defend His Truth, &c. And that You and this People, will be able to Remember this Day's Solemnity with Comfort, and Thanksgiving, as long as you Live. May God lengthen out your Days, and make you, every Way, a Blessing to them, and to the City, and particularly

AN EXHORTATION, &c.

ricularly, in this Part of it. We have heartily beg'd of God, ready, and shall now as heartily join with You in Prayer, to the God, and Father of our Lord Jesus Christ, for more Grace you obtain for them, Ministers, by Praying for them. To His Grace I commend you, with a most Sincere Affection.

To Conclude, I hope God hath call'd, par'd, and accepted You, My Dear Brother, as a Chosen Vessel, to bear His Name, and deliver His Message, to display the Glory of Christ, and enlarge His Kingdom. I hope He will employ you to **I AM I** to **S.** to build up His Church, to plead His Cause, and defend His Truth, &c. And that You and this People, will be able to remember this Day solemnly, as Comfort, and Thanksgiving, as long as you live. May God lengthen out your Days, and make you every Blessing to them, and to us.

